F Flores OF9 Bali OF7 Malays AN5
R2 Redjang- Borneo OC1 Atjehnese OD4
Bl Lampong OD12 Celebes OG1 Batak OD5
Br Sumbawa OF18 Kubu OD8
C [87 cont.] Makassar OG6 Sundanese OF7
Sb Javanese OE5
MK
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among the Orang bĕnuwa of the Riouw-Lingga Archipelago, and the island Bangka, among the Atjehnese, Batak, Lubu, and Lampong, and in the areas around Palembang on Sumatra, among the Sundanese, on Bali, among all the Dajak tribes on Borneo, among the still half-savage peoples of Celebes, in the Philippines, and on Sumbawa, while in former times it was generally used by the Makassarese, the Buginese, and the Javanese (1) [see footnote 1 above].

East of the Philippines in the north and central Flores in the south of the archipelago, only imported blowguns are found.

The Malay name for this weapon is sumpitan or sĕmpitan (according to Pijnappel, from the stem sĕmpit = narrow, etc.), Dajak sipet, Makassarese sappu, Alfoer of northern Celebes sĕput, Balinese tulup, Javanese tulupan (tulup = wulu = name of a thin kind of bamboo. Bambusa longinodis, from which blowguns are made), Batak ultop.

Among some tribes these blowguns are made from a kind of bamboo called bambu tĕmiang = bambusa longinodis.

Br 411 321 Among the Dajak and other tribes it is made of wood, specifically of ironwood, which is bored [88] with extreme care. The length of the blowguns is generally about two and a half meters, the interior diameter one millimeter. Among the Dajak they are provided with an iron or wooden point, like a lance, and can thus be used like this weapon. The little arrows for the blowgun are made of hard wood or bamboo. They are very thin, about one decimeter long and three millimeters thick. The points, generally triangular, are made of the same material and sometimes of iron, copper, or bone. A little conical piece of pith is stuck on the opposite end of the small arrow, which serves to make the arrow fit in the bore so as to decrease the loss of force when one blows in it. Sometimes, as among the Dajak, the conical piece of pith is hollowed out at the base, which makes it expand when blown on and thus makes still an even tighter fit. This makes the force of the arrow greater and the aim more precise.

1 [Blowguns are found among the following tribes— Analyst]

Bali OF7 Melanesians OK2 New Guinea OJ1
Flores OF9 Mentawi OD9 Moluccas OH1
Kubu OD8 Timor OF7
Javanese OE5 Celebes OG1
Polynesians OS2 Java OE1

NG I 411 MO I T F C J BI 411 [89 cont.] use the bow; it is their national weapon. Furthermore, we find the bow generally among the Negritos of the Philippines, among the inhabitants of the Moluccas, on the Southeastern and Southwestern Islands, on Timor and eastern Flores and sporadically on Celebes around the Gulf of Tomori, among some Malay tribes of the Philippines, and on Java and Bali (1). Among the western

1. Pleyte, "Sumpitan and bow," op. cit., pp. 274-275.

peoples, therefore, who, as we saw, use the blowgun, the bow K Br Mt 411 is apparently not a national weapon. Among the foremost tribes among them its use is unknown. Only one people in the west, the Mentawei and Pagi Islanders, generally make use of the bow. It is unknown among the Dajak, as well as among the NG Mt BI J 411 savage tribes on Sumatra or the Orang benuwa on Malacca and the Riouw-Lingga Archipelago. The Javanese know the bow and arrow, but use them more for amusement and ceremonies than as a weapon. On Bali, where the bow is also found and is actually used in warfare, it was first introduced in historical times (1849). We can say, therefore, that among the Malays the bow is not a national weapon, with the exception of the Mentawei Islanders, but that it may be regarded as such in the NG Mel P 411 east, primarily among the Papuans, who do not know the blowgun. Going beyond the Malay Archipelago, we see that the use of the bow and arrow is not known in Polynesia. It has been reported that it is used as a weapon of war only on Tonga, but there the weapon has probably been adopted from the Fiji Islands. [90] The bow and arrow are found everywhere on this island, as on most of the islands lying between it and New Guinea, islands inhabited by the Melanesian race. Indeed, we may assume that the bow is the national weapon of the Melanesians or Papuans (1). The bow and arrow seem never

1. Waitz, Anthropologie, Vol. VI,

000 notable.
797 The church in Riangkamiē is built with refer-
177 ence to the four ritual sibs of Kottang, Hurin,
346 Keleng, and Marang. This is an example of the
[614] rule used: anything of a social nature is all
right, but if it is of a religious nature and
related to the old spirits or ghosts, etc.,
Catholicism won't take it. This is like the
[171] death feasts in the Toradja country, where the
Protestants will let the Christians go to these
social rites but not to the great exorcism
rites. Thus the Catholics here are not allowed
to go to the old rites on the nama in front of
the korke, but as the priest admitted, it is
hard for the folk here to see the difference,
and they tend to regard these retained aspects
of paganism as full paganism because they are
symbols of the whole pagan system.
797 He told much that was interesting. There is
178 in paganism here a need for a girl to be the
243 rice maiden for the fertility rites (Vatter 1
796 tells the story too), and the old adat chiefs
insisted in one kampong that at least one girl
should not be converted, as at least one is
needed to be the rice maiden. This shows the
desperate plight of paganism. They must beg to
have something vital allowed to remain. "Give
us one only," they ask. He said it is true that
just about all of the young people are Catholic,
but many of the old remain pagan.
[771] Nov Later, in Wailolong the guru Roy said there
are few, but very few young people who are pagan.
578 He told us about a war in which a man was killed
● 411 yesterday. It was a border war between Leloba
and Waibalun and the police had to stop it.
They fight these wars all the time, with bow and
spear and knife. I asked if maybe it were not
511 because they were hungry and need land. And
[578] hunger and misery cause aggression anyway. He
denied this, but I think it is true, especially

1 [See bibliography, cat. 113--Analyst]

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000 population of seven hundred. Some of the houses
342 are large, but most of them are simple. All ex-
343 cept the barns are not built on piles. The roof
513 overhangs. It is made of alang-alang grass thatch. Beneath it is a small plated-walled in area where there is a large bench for sleeping. There is also a bale-bale [sleeping bench] under the roof and often in front too. Here sit the women while they work. If there are two families to a house, one sleeps on one end of the bench and the
[417] other on the other. There is no partition. This
364 kampong is not fenced in as is Leloba, and the
231 pigs run all over. This is an illustration of
797 what the mission does. It keeps the kampong
872 clean. In Wailolong there is a school of three
346 grades with two teachers. There is also a chapel as in other kampongs. The church to which everyone here goes on Sunday is in Riangkamië, but since this was burned they go to one farther off.
[771] The people here seem to be more on the pagan
144 side, although the racial mixture is about the
142 same. It is notable how most of them are standard Negroid, but many, especially the women, are nearly white and Caucasoid. Many children have brown hair or hair which is partly brown.

[249] Cotton is grown locally and is pressed and
286 spun here. They spin thread on wheels as in Ende,
531 and also can spin with a spindle as they walk along. They weave on the regular horizontal back-bar loom. The colors of the woven cloth are blue and black mostly. The designs are even poorer than those in Ende. All is ikatted. And the
[562] cloth is very heavy. Different designs are used for men and for women. They say that a cloth takes a year to make.

463 There are evidently no (or nearly no) crafts-
● 411 men here, and everyone is a farmer. I see many men with spears, but have not yet seen a bow. A
304 few old people, it seems especially the women, have a little tattooing, and the guru says this

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796 done in an excited pagan style, although on the
535 occasion of a Christian festival. We saw
144 clearly the difference between East and West Flores as far as racial composition is concerned. As you pass into Lio hills the proto-Malay becomes much more marked, though the Negroid element is still there. Some of the women are remarkably white. Such women are seldom or never seen in East Flores.

797 About the Malay here: When they want to say someone is converted, in Larantuka, they say that he "ikut Rom" [follows Rome]. The titles
554 are interesting: the territorial priest of
793 Flores is Tuan Regionale; then there are the Tuan Boswesen, Tuan Landbouw, Njonja HPB, Njonja AR (Assistant Resident), Njonja and Tuan Bestuur (Bestuurshoofd), and for a nun
[792] they do not use Njonja, but Tuan Zuster.

647 Note: The Controleur here is C. B. Arriens.

342 Although there is a general similarity in house style all over East and Central Flores, there are differences. The tremendous high roofs are typical of Lio and Ende. The flat and large four-sloped ridges are found in Larantuka, and in between, in Sikka and Tana Ai, there is an intermediate form, with the four-slope ridge a bit on the rounded off side, and the whole thing appears to be smaller.

●411 In East Flores especially the bow is still
224 used. We met a large band on Christmas not far
126 from Larantuka with bows and spears. They were coming up from a kampong with a large church. I asked if they were going to war or to hunt, and they said they were going to hunt deer. I took a photograph of them. They are always glad to be photographed. I can hardly take photographs, however, because they all rush in to be included, especially the children.

291 The style of clothing changes from place to
184 place, though here again there is a general

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526 the heavy rain it started at two because it was being played for a prize. One team was called ATOM (Anak Tanah Orang Manggarai), and the other was Pasir, from Reo. The latter team won.
526 Then the police played a team of radja kedua.
292 But the adat game in the other place (football
535 players, unlike barefoot players in Badjawa,
541 had real football shoes) was amazing. The men
721 wore horned head decorations, some of them with plumes, and fancy coverings with plumes on their bodies, as well as a kind of tail of plumes stuck in the rear. They looked like
[171] Timorese warriors. This is the true ceremonial dress of Manggarai, and they said they use them in all kampongs for ceremonies. They had bells on the rear which jingled as they danced with a jigging step. It looked and sounded just like American Indians at a powwow, except that the dress was different. In addition, they yelled from time to time. But the main point of the
[411] game is to try to strike the eye of the opponent with a buffalo thong whip. The defender carries a round buffalo hide shield and a curious bow-shaped parrier which is quite long and looks like a bunch of rattans tied together. The whole thing gave the appearance of a war dance, and perhaps it was.

I met the Radja and he said that they used such costumes in war formerly. They also used shields and even the parriers (it is not clear
[533] whether they also used the whips). The songs too were especially like a cheering section which kept up a chant from time to time answering the yells of the fighters, in chorus. The fighting seemed formalized, and they danced around jingling and kept this up until they were ready to close in. Then even the approach was formalized. As soon as a blow was made the attacker ran away, as though he had taken a coup. It looks to me like ritualized mock warfare with whips

1 [i.e., Children of the Land of the Manggarai Analyst]

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829 assistant said that he just did it, and that it was a revelation to him. They simply do not think in such diagrammatic terms.

769 186 The ancestor cult is strong here and there are many stories about it, but it is not used to glorify the place. In fact, there is no real pride as such. They are simply satisfied as they know nothing else. There is no feeling of inferiority concerning the status of the village.

178 There has been very little change here in regard to the expanding horizons of social and economic contact.

721 578 178 The old wars and head-hunting continued until recently. Wars seem to have been caused mostly over border disputes, so far as they can remember. Heads were taken as a sign of victory. But I got very little regarding a real head-hunting cult. They said that the heads were placed on the borders, evidently on the borders over which the war had been fought. [789] [246] They said voluntarily that they ate the hearts of enemies in order to increase their magic power. They are quite clear and vivid about this. The hearts were removed through an incision in the back under the shoulder blade. The main enemies were Nggobe and Rodja, but there is no hostility now. More seldom, war was waged against the Lio folk. Spears and [411] guns were used, and formerly bows. Bows were used especially by the Nggobe folk. Circular shields were made of buffalo hide and wood. There were alliances of mutual aid too. For example, Rewarangga (Worowai) and Odja (Roworeke) were in such an arrangement. Also, they [634] went to war for the Ende radja who paid wages for this.

721 634 The radja bitjara (a post no longer present in Ende; he was a kind of minister of foreign relations) (and he was able to talk all lan-

764 with upright stone. They are built by indi-
211 viduals to commemorate their own name. There
[554] is great vanity here in keeping one's name alive after death. Thus the ngadu builder gets his name on the ngadu too. There are no offerings, however, at these rest places.

231 The Nageh in Soa kill animals with spears
411 as they are released (probably a hunting survival). Perhaps this is related to Toradja spearing?

Larantuka: We left Ende on Friday, January
556 6, and after ten and a half hours we got to
237 Larantuka. There we met a young Chinese trader
177 who was born in Lomblem and whose father has a
438 toko there. They are now in Surabaja, but he comes through Flores and the islands to buy stuff each year. He is now buying kemiri nuts. He told me a lot about Lomblem. He said that there are thousands of tusks in Lomblem alone. And he said that Maumere, which is relatively rich in various products, is cornering a large part of the tusks of Flores. In other places, for example, in Larantuka, there are fewer tusks now, and people are beginning to pay money instead. The Maumere folk, he said, think nothing of money. The real wealth and goal of all striving is tied up in the tusks. He said that the Chinese brought the tusks in originally and told the radjas here that they were the teeth of the naga (which was important locally before that). The radjas paid dearly for them, and soon all the folk here wanted them. Hence, thousands were imported by the Chinese. It may have been the same situation as that which obtains with the mokko in the Alor area. They too may well be from China.

511 This Chinese said that in Lomblem the folk
461 want very little. They work a little, just
185 enough to get the corn going, and then drink
273 enough gin to go to sleep. When drunk they

411 I also noted many spear bearers. The one I talked with in Tana Ai said that his spear (with a regular head) had been bought from a traveling seller who had brought it from Adonara. Over the line in Lewotobi, I asked a man with a spear, whose head had only one barb, what kind of spear he was carrying. He said that it was unique to Lewotobi, and later I saw others like it. I guess they make them themselves.

Then I went on to Larantuka, where the 443 pasanggrahan disintegrates more all the time. 515 This time the place was full of medicine 514 sellers who follow fairs about and do tricks on bicycles. They sang Mohammedan chants endlessly, washed clothes and urinated in the bathroom, and sat around in the way. I had already run into a similarly unsanitary Arab couple in the Ende pasanggrahan. The medicine people were from Celebes. Now this place is really going native. The toilets are falling into ruin. I noted on my way that the tele- 206 graph wire was down at kilometer 44, and I told the next road foreman. Four days later I found the wire still down. The bridges will 491 never be rebuilt, it seems. The road simply uses fords, that's all.

797 I hear from Arriens that letters are coming 648 to the Flores Council asking how long the Dutch 178 are going to remain in their posts. The whole place is on the way down. I hear that Radja Sikka, has appointed Pastor Raats, a Dutchman, as a special adviser. Thus the mission alone will remain of the West here. The new superstition is substituted for the old.

797 I get more and more depressed by Larantuka with its constant Catholic processions. On the way in at a suburb, a long procession with crosses, chanting, etc., came winding out of a church (I wonder if it was the old time one at

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721 kor, e.g., Ruteng and Tjibal. But Rahong never
614 resisted Todo and Pongkor. The Dutch fought
578 here (near the pemali grove along the road).
The panglima prang who led this fight is still living.

Va'u Veol had no traditional enemy, but might join in and help on one side or the other in a war.

There were many wars between the dalu that these kampongs entered. In other regions there were plenty of wars between va'u ("non-dalu wars") but there was not much of this here. These were caused because of borders, molesting fellows, etc. Dalu wars were over borders mainly, but might be for other reasons. The only big wars here were between the dalu. And each kampong had to send just about all of its adult men to fight in these dalu wars.

411 The weapons used consisted of spears, long knives, and shields. They did not use the bow until a few came in very recently. They had no blowguns, but recently a few have come in for hunting birds, although they use no poison darts. Shields were round or rectangular, always of rattan. Helmets were also made of
[714] rattan. Their war clothes were fancy. Feathers were placed on the helmets.

There was no head-hunting, but, for revenge,
266 they drank a little blood. However, there was
721 no war cannibalism. (Note the many things which are lacking in Manggarai which are usually found elsewhere in Indonesia.)

721 Still, even now from time to time there comes a rumor that men are coming who will chop off their heads. These people are rumored to be coming from outside. It looks like the left-overs of a memory of an old head-hunting experience, perhaps felt from the outside.

[608] There are no traditional alliances between
721 clans or kampongs of the pela sort. But there
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614

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538 but many are still remembered. I get the idea that the decline here is not so great as in many other areas.

484 There is practically no desire here yet to go to places which are "happier."

721 266 There was no head-hunting here at any time, nor was there any cannibalism, although they did drink blood for revenge pleasure in war. There was no human sacrifice and no torture.

681 The death punishment was given for murder, a slave having sex relations with a kraeng woman, primary incest (but more distant incest was punished by a purifying rite only). The way the death punishment was carried out here and in Pongkor was to throw the victim down into a river from a high point.

411 231 Note: To kill a beast the people here use a spear or a long knife. It is nearly always the latter.

778 824 The tjompang tree may be only either waringin or dadap.

515 I see plenty of lice-plucking here. The pretty wife of the head guru I saw plucking the head of another woman. And I see this all over. And here, judging by the smell, they seldom bathe. I see no bathing places. Toilets are evidently holes in the ground enclosed by a screen. I don't remember seeing lice-plucking in Makassar or Buginese areas, but perhaps they do it too. I also do not remember seeing it in Ambon. The Toradja certainly do it. Note that the Endenese and people in Larantuka bathe. The Toradja don't. I think it is probably mountain people (especially the dirty Ngada) who do not bathe and also who have more lice. In this regard, note the Manggarai Ngada, Toradja, and Batak. The Minangkabau, although living in the mountains, bathe (a sign of former coastal life?).

124 Thus ended the Manggarai work, and the as-